

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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THE PREACHER.

A SERMON.

BY M. RAYNER, of Hartford.

TEXT.—"But godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out."—1 Tim. vi. 6, 7.

Happiness is our beings end and aim;—the desire of it is inseparable from our nature. In some shape or other, it is pursued by all mankind. But disappointment is more or less our common lot. The reasons are plain, we expect more than is intended for us in this world—more than the circumstances of our condition upon earth will allow; and we seek it in wrong channels, and from sources incapable of yielding it. Hence it is always in expectancy, but rarely enjoyed according to our anticipations.

Heaven has plainly marked out the path in which we should travel, and bade us walk therein; but it agrees not with our perverted judgments and inclinations.—We vainly imagine that some plan of our own will better succeed, and be more productive of enjoyment and pleasure.—Hence, we "despise our own mercies, and turn aside to lying vanities."

As God is the greatest and best, so is he the happiest Being, and to be like him is the perfection and the chief happiness of man: those who most resemble him, are the most blessed.

Our subject requires, 1st. A definition of godliness. 2ndly. What are the advantages resulting from it, and 3rdly. The solemn argument, or consideration by which it is enforced.

Godliness, with contentment, is great gain. For we brought nothing into this world, and it is certain we can carry nothing out.

First then what is godliness? We have already said, it is to be like God. It is to possess a Godlike temper and disposition, to be conformed to his will in our desires, our affections and our conduct. Godliness consists in making the will of God, in whatever way it may be communicated to us, the rule and measure of our duty, and our obedience. Hence the Christian religion, in the spirit which it breathes, the principles which it inculcates, and the obedience which it enjoins, being the most perfect revelation of the will of God, and the duty of man, is a system of godliness, the most approved, and the most exalted. It is a system of faith and practice—of doctrines, and of duties the most rational, and the most consistent and elevated; and prescribes to us the most acceptable and perfect way of worshipping and serving our adorable Creator.

Godliness is sometimes spoken of as distinctly designating those dispositions, and those religious exercises which more immediately relate to God, considered separately from those which concern our neighbour, and fellow creatures, and the government and discipline which we should exercise over ourselves. The Apostle thus distinguishes those several classes of duties in the following passage. "For the grace of God which bringeth salvation to all men, hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Soberly, with respect to ourselves; righteously, or justly, toward our neighbour, and Godly,—or piously, and devoutly towards our Maker.

But Godliness, in its largest extent, must be understood as comprehending the whole of these,—as comprising the whole duty of man, in relation to himself, his neighbour, and his God. And in this sense, the word Godliness is to be taken in the text. It requires that we should, at all times, be under the influence of a spirit of sobriety and humility, of justice and charity, and of devotion and piety: which will lead us to the practice of every virtue, and to the discharge of every duty which Christianity enjoins, and which our station, and our various relations in life, render necessary and useful.

Finally, Godliness requires, that we should view ourselves at all times, as in the presence, and under the superintending care of the Almighty,—that we should be constantly impressed with the salutary consideration, that He is as the Psalmist says, "about our path and about our bed,"—that we are surrounded by his providence, and under his direction and control, who governs all events, and will accomplish his purposes, which cannot be otherwise than benevolent and good.—Under the influence of such interesting considerations, it should be our endeavour to walk in his commandments and ordinances blameless, and to glorify him in our bodies and spirits, which are his, which is the sum of all godliness.

We are next to consider its advantages. Godliness with contentment, says the text, is great gain. There may, perhaps, be a degree of godliness without contentment. Some persons, more than others, are constitutionally gloomy, irritable, uneasy and discontented, who nevertheless, may be sincerely religious; but their uneasy tempers, and restless passions, constantly distract their tranquility, so that they seldom

enjoy themselves, in quietness and contentment. The peculiar principles of religion too, which some have adopted, have a direct tendency to keep their minds in a state of doubt and perplexity, and, in reference to the futurity, vibrating, as it were, between hope and despair, according to their own varied views and impulses. But supposing them to be satisfied as to the safety of their own condition, so that they view themselves as the undoubted heirs of heaven; yet how is it possible, they should enjoy contentment and quietude of mind, whilst their principles consign myriads of the human race, and among them, in all probability, some of their dearest relatives, and friends, to a state of unending woe; and to which they profess to believe them every moment liable? Can such a faith,—can reflections upon such a prospect yield satisfaction, contentment and quietude of mind? No, it is impossible they should, if they have any confidence in their avowed principles, or any just sense of their awful import.—

Yet I will not say that all such are wholly destitute of virtue and religion; that they are wicked and ungodly persons; but we may safely say that their religion is accompanied by sentiments and views of the character of God, and of the destiny of an undefined, and unknown portion of the human race, which must render them uneasy, distrustful, and anxious, both for themselves and others, and which is utterly inconsistent with true contentment.

But although there may be a degree of godliness without contentment, yet one thing is certain, and our daily observation, if not our own experience too, must render it evident, that there is no true contentment without godliness,—without the influence of religion upon the mind, and without the hope which it inspires.

The mind of man is formed for activity; its powers and passions will be exerted upon something, and if their attention is not arrested by, and their course directed towards those glorious objects which religion proposes,—which the gospel especially reveals, and exhibits to our contemplation, they will be employed in schemes and exertions for the accumulation of worldly advantages and enjoyments. But in these, however multiplied, however augmented, the mind cannot find rest. It feels itself superior to all the world can offer. Every additional gratification leaves it still unsatisfied as before. Still there is something wanting,—some object is still to be obtained; but when that is compassed, something else is discovered, or presented to the imagination, which appears to us equally necessary. And thus, as the poet says,—

Deluded from scene to scene,
We never end but still begin,
By flattering hopes betrayed.
I'm weary of the tiresome chase,
Let others run this endless race
To catch a flying shade.

You have all heard the story of Alexander the great,—that when he had conquered the world, he sat down and wept; because there were no more worlds for him to conquer. A circumstance which forcibly illustrates our proposition, that worldly acquisitions of any kind, and to any extent, cannot afford contentment. There is still a void, which nothing of a temporal nature can fill, a longing which nothing earthly and transitory can satisfy.—But true Godliness, the religion of the gospel of Jesus, extending its benign influence over the soul, regulates its affections and passions, and sheds a divine calmness and serenity over the mind,—proposes to our hopes and anticipations, objects permanent and substantial, and equal to our largest desires, yea, beyond the utmost extent of human conception. Yes, this religion of "the gospel of the blessed God," opens a scene of felicity and blessedness, in the regions of immortality, which is subject to no vicissitudes, or reverses, and which is assured to us by the faithful word, and promise, and oath, of an Almighty, and most bountiful God.—With these animating prospects of future glory, the mind will cheerfully acquiesce in the dispensations of divine providence in this world, persuaded that, however mysterious and unsearchable, they are ordered in infinite wisdom, and in unvarying benevolence.

With these views and prospects, having food and raiment, we should be therewith content, nor envy those to whom Providence has given more. He is not, in reality, rich who has much, but he who has enough. He is poor indeed, who having enough, anxiously covets more. Godliness then, is great gain, since it brings the mind into a state of rest and tranquility; and renders us contented in the situation in which the providence of God has placed us in this world. But here it may be proper to observe, that contentment is perfectly consistent with industry, and a prudent endeavour to better our circumstances, and render them more easy and eligible, or place us in a situation in which we may be more extensively beneficial to others. Hence the Apostle directs that we be "not slothful in business,"—that we labour, working with our hands, the thing which is good, that we may have to give to him that needeth." And in another part of this Epistle, he tells us that "Godliness is profitable for all things, having promise or hope, of the life that now is, and also of that

which is to come." From this latter source, the ungodly, and those who are wholly occupied with temporal objects and acquisitions derive no consolation.—And yet this is a source of the most delightful reflections, and the most desirable anticipations, and which, above all others, soften the cares, and smooth the path of life, and give to temporal enjoyments their highest relish, and their greatest value.

Reflect upon this subject, for a moment. What has the man, however healthy, wealthy, or young,—setting the hope of future being and blessedness out of the question, what has he, either in possession, or in prospect, which can give him contentment and satisfaction? A single thought carries him far beyond every calculation that he can make for his own advantage, or safety. Already he touches his last hour, and all beyond is the darkness of the shadow of death.

I have heard the Infidel,—the Atheist, boast of the freedom of his mind,—his contentment and peace, whilst he acknowledges no being superior to himself, and anticipates no existence beyond this mortal life. I am not bound to believe him. The concurrent voice of human nature, in all ages, and among all nations contradicts his statement. There is, in every man, every intelligent, reflecting mind,—and it is impossible it should be otherwise,—a secret dread and horror of annihilation,—of falling into naught—or being blotted from existence forever. And to say that a man does, or can enjoy contentment and satisfaction in such a faith, or rather disbelief,—in such a hopeless prospect, is a libel upon the common reason and nature of mankind.

But godliness, or true religion, and especially that which the gospel dictates, is calculated to cherish the pleasing idea of perpetual existence, which we necessarily inherit, and also to enable us to enjoy, to the greatest advantage, the bounties of a merciful and benevolent Providence, flowing from the riches of divine grace and goodness. Godliness therefore, is great gain to mankind in every respect.

Far from diminishing their present enjoyments, or checking them in their laudable enterprises, it increases the certainty, or probability of their success by the prudence and diligence which it suggests and encourages; and at the same time, guards them against despair, or unreasonable depression, in case of disappointment, by a just consideration of the uncertainty to which all human affairs and calculations are subject in this world. They are taught by their religion, if they are successful, or what the world calls fortunate,—to be humble and grateful; and if they are not,—if adversity overtakes them, still to be resigned and contented, trusting in the divine wisdom, which sees at all times, what is best for them, and resting in the divine declaration that "the Lord reigneth;" which is a sufficient reason why the earth should rejoice, and the multitude of the Isles be glad thereof."

The greatest gain of godliness consists in this composure and contentment of mind, arising from a consciousness of the wisdom and benevolence of the Divine government; and in that elevation of soul which is produced by a just view of the excellence of the Divine character, and the prospect of that rich and unwasting inheritance which he has provided for mankind, his dependant offspring, in a future and better state of being. An inheritance of joy and felicity, too great and sublime for our present conception, and which will be eternal. There, says the beloved disciple, "the Lamb on the throne shall dwell among them,—he shall feed them, and lead them to living fountains of water, and God shall wipe all tears from their eyes."

And what, I ask, are temporal advantages, and worldly acquisitions, compared with that excellent glory,—with those treasures and pleasures which are at God's right hand forevermore? What language can sufficiently describe the folly and ingratitude of those who neglect, or regard with indifference, a religion,—a system of godliness, so adapted to our situation, and fraught with so many and vast advantages.

I know it is a common remark, that if we are all to be saved at last, it is of no consequence whether we enjoy the present comforts and advantages of religion or not, or indeed any other advantages,—we shall be equally as well off in the end, as those who are ever so religious. Well admit it,—and indeed I am free to confess that I do consider religion as intended for the comfort and benefit of mankind in this world, and not designed to purchase, or procure for us an admission to the happiness of heaven. But is this any reason why a religion which reveals this heavenly happiness, and presents it to us in prospect, is of no consequence? Is that hope, which is an anchor to the soul, both sure and steadfast, no advantage to us, unless it be accompanied by an utter despair of the salvation of millions of others? This is the amount of such reasoning; you may judge of its propriety.

But I have not done with this objection. It is said that religion is of no importance unless it procures for us other, and greater enjoyments than it confers upon us in our present state of being, and that no advantages are of any consequence, or worth

possessing, but such as relate to satiety, and are to be enjoyed in another world.—Our Maker, it seems, has not so judged, or else why has he given us so many enjoyments and blessings here. Is it right for us to say, that no advantages in this world are worth having, when God has thought them worth giving? Is not this ingratitude, of the basest kind? and despising our own mercies. But do those who urge this objection against the doctrine of universal salvation, act, themselves, according to the principle contained in it? Take an orthodox Christian, one who thinks himself in the strait road to heaven, and in consequence of the purity of his religious sentiments, and his prominent piety, nearly sure of arriving there; while he views his neighbours, of a different faith, as in the broad road to destruction. Observe such a one—he is very pious and devout, at least, on the Sabbath; and perhaps on other days too, for he expects his pious deeds will carry him to heaven. But observe him in his intercourse with the world, among mankind. Does he act as if he thought temporal acquisitions of no consequence? I do not say, that for worldly gain he would be guilty of downright fraud, or dishonesty; and yet perhaps he is kept even from thence, more from the fear of hell, than from his love for God and religion. But mind him. Does he not take every advantage of times, and circumstances, and trade, and bargains, in order to advance his temporal interest? Is he not as fond of preference, distinction, and popularity as others? or is he more charitable, benevolent, and obliging to his needy and distressed neighbour? You may answer these queries in your own minds, and from your own observation. But I think your reflections upon the subject must convince you that those who object to the doctrine of Universal Salvation,—that it makes religion of no importance, because it confines its advantages to this world, do not act very consistently with the principle for which they contend; but that after all,—and with all their confident expectation of heavenly happiness for themselves, they are as fond of temporal advantages as others; although they seem to think that religion, or godliness, that is, the service of God, adds so little to the happiness of the present life, that unless it secures a title to heaven, it is not worth our attention.

If this be the orthodox idea of religion, I must be content to be considered an heretic by them. I think true godliness admirably calculated to enhance the happiness of individuals, and of society in this world. I believe the religion of the Gospel sufficient, and designed to mitigate the evils, and alleviate the cares and anxieties of the present life, and that it adds many new comforts, and hopes, and joys, of its own; and in this view it is greatly desirable that Christianity may prevail, and the true gospel be everywhere proclaimed, to illuminate the darkness of this world, and to give mankind to "know the things that are freely given to them of God,"—that they may rejoice in his sovereign goodness; and like Simeon of old, depart in peace, their eyes having "seen his salvation, which he hath prepared before the face of all people." In this view, I wish you were all more zealous for the godliness of the Gospel; and if you should contribute largely of your temporal interests for this purpose, I am persuaded it would add to your enjoyments, and to the comfort of your reflections.

But I have no idea that any sacrifice you can make, will deliver you from eternal torments, which God never designed you should suffer; or purchase you a mansion in heaven, which you are to receive of God's free bounty;—for "the gift of God is eternal."

Godliness with contentment is great gain. The Apostle does not say, it will be great gain in another world, but it is so, in the present tense. It resembles us to our Maker in every amiable and excellent quality, and in the same proportion increases our happiness, and is the greatest gain.

But we must notice, and we can only do it briefly, the argument, or consideration, by which the Apostle enforces the duty of contentment. The consideration is thus expressed. For we brought nothing into this world, and it is certain we can carry nothing out. The form of this sentence seems to require, that the principal stress should be laid upon the latter clause. For though it be literally true that we brought nothing into this world, yet many are born heirs to a large inheritance. But to whatever fortune we may be born, or whatever we may acquire by our industry, yet it is certain that when we leave the world, we can carry nothing away with us. Hence the Psalmist says—"Rich men also die and leave their wealth to others. Therefore be not thou envious when one is made rich, and when the glory of his house is increased; for when he dieth he shall carry nothing away with him, neither shall his pomp follow him."

Why then, having food and raiment, should we be discontented with our lot in life, since if we had ever so much we must soon leave it, and carry nothing of it with us; and even while we have it, that abundance adds not to our contentment, and consequently not to our real enjoyment. Nay, very often increased riches, bring

also an increase of trouble, anxiety and vexation. This is strongly expressed by St. James in the verses following the text—"But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." They do it in this world; he speaks not of their consequences in another state of being, but foolish and hurtful lusts,—to indulge in which, an abundance is often a strong temptation, bring destruction and misery with them, as their present consequence.—For the love of money, (continues the Apostle,) is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." He speaks not of what should happen to them in a future state, but the sorrows with which their folly and their avarice would pierce their hearts in this world.

Let us then be wise to know our true happiness.—That it consists in contentment, which is the genuine effect of true godliness—of a conformity to the will of our Maker, imitating his compassion, forgiveness and benevolence, resigning ourselves to his dispensations, and relying with humble, filial confidence upon his infinite wisdom and goodness. In the exercise and practice of this godliness, we shall be delivered from many of the worst evils, and distressing anxieties of life; and shall realize the happiness of that blessing of the Lord which "maketh rich, and with which no sorrow is added."

ORTHODOX VS. CATHOLICS.

It is very amusing to look at the charges which the orthodox are so constantly bringing forward against the Catholics.—The weapons they use are pointed at both ends: while they thrust one point vigorously into the bosoms of the Catholics, the other enters as deep into their own vitals. This may be seen by a short examination:

1. They complain bitterly concerning the exertions of the Catholics to proselyte those who inhabit the Valley of the Mississippi. But the orthodox are guilty of the same thing and much more abundantly. Their emissaries have scoured our whole land and begged of rich and poor, money to furnish this great Valley with preachers and tracts after their own heart. Why then accuse the Catholics? Have not they as just a right to propagate theirs? Or do the orthodox pretend to profess a "patent right" to convert mankind?

2. They think it a grievous wrong that the Pope, and the Catholic Princes in Europe, should furnish funds to send missionaries to this country. But do not the orthodox collect all the money which can be wrung from the people, by flattery, reproach, promises and threatenings, for the professed purpose of sending missionaries to the East? If it be right for the orthodox to compass sea and land to make proselytes, why should it be wrong for the Catholics to use exertions to convert the West?

3. They are highly incensed that the Catholics have endowed free schools for the purpose of preparing young men in indigent circumstances for the ministry.—For what purpose was the Andover Institution established? For what purpose were the Education Society and its various branches organized? For what purpose are beggars sent forth, eager to seize not only the abundance of the rich, but also the widow's mite, the orphan's scanty pittance, and the earnings of the hard hand of penury? All this is done to educate young men for the orthodox ministry.—While they are doing this with the most unblushing effrontery, why complain of the Catholics for contributing of their abundance, for the same purpose? "Oh shame! where is thy blush?"

4. They accuse the Catholics of advising the youth, and young converts, to have no intercourse or conversation with heretics. How often have they done the same things themselves. In their Sunday Schools, do they not exhort children of Universalist parents to avoid all conversation with them on religious subjects?—And do they not give the same admonitions to young converts?

The comparison might be pursued further. But so much alone, plainly evinces the fact that the orthodox, in judging the Catholics, condemn themselves. They wound themselves as deeply as others.—Still they are so blind that they see not their inconsistency, or so hypocritical that they will not acknowledge it. Before they piously endeavor to remove the mote from the eyes of others, let them pluck the beam from their own.—Trumpet.

CHURCH TITLES.

An amusing and ingenious article appeared, not long ago, in the "Gospel Advocate," in which the writer exhibits the impropriety of dubbing off the names of fable, sinful worms of the dust, with the titles of Rev. D. D. &c. Now as we have, for years, been convinced that the sooner this practice is abandoned, the better it would be for the cause of pure and undefiled religion, we shall present the reader with a specimen of our brother's attitude upon this subject. He says,

"Take, for example, (Matt. xxvi. 60.) Now the Rev. Simon Peter, D. D. sat without in the palace: and a damsel came

unto him, saying, thou wast with Jesus of Galilee. But the Rev. gentleman denied before them all, saying, I know not what thou sayest. Again, verse 74. Then began the Rev. gentleman to curse and to swear, saying, I know not the man, &c. and verse 75. And the Rev. Mr. Peter, D. D. F. R. S. &c. remembered the word of Jesus which said unto him, Before the cock crow, thou shalt have denied me thrice. And the Rev. Doctor went out and wept bitterly." "Now this looks bad; but why is it not as proper and as profitabile to apply these titles to Peter, or any of the Apostles, as to modern preachers? It is believed that this difficulty cannot be easily removed. But to go farther—see Matt. xvi. 22, 23. Then the Rev. Mr. Peter took him, &c. But he (Christ) turned and said unto the Rev. Doctor, Get thee behind me Satan, &c. And again. The Rev. Mr. Sau, after he had received his diploma from the Theological Seminary of which the Rev. Mr. Gamble, D. D. was President, started on a mission to evangelize the heathen. And as he came near to Damascus, where resided a number of Hon. Gentlemen, to whom he had letters of introduction, breathing out threatening and slaughter, suddenly there shined round about the Rev. Gentleman a light from heaven, and he fell to the earth; and heard a voice, saying unto him, Rev. Sir, why persecutest thou me, &c. Now compare this language with the common style of writing and speaking. "The Rev. Dr. Griffin's plan for raising 700,000 ministers." "A Sermon by Rev. Hooper Canning, D. D." "An Address to Seamen, by Rev. Edward Payson, D. D." "Fill your glasses, gentlemen, (4th of July, at Dover, N. H.) for a Toast from Rev. Mr. Maffitt."

We might proceed with this ludicrous application of titles, till we had included hypocrites, sots, persecutors, liars, swearers and libertines, who are still dubb'd with Rev. D. D. &c. But the task is unnecessary as it would be unpleasant. Our readers can make their own applications and draw their own inferences. It is not our intention to be severe upon the Rev. Doctors; but we do ask the friends of Doctrinal honors, to name the apostles of Christ who countenanced the practice, either by precept or example.

KENNEBEC ASSOCIATION.

The Minutes of the Proceedings of the Kennebec Association, which met in Greene on Wednesday and Thursday of last week, will be found in this day's paper. In them the reader will notice a subject taken up which is of very great importance to the Universalists of Maine, and indeed, of New England generally. We allude to the vote recommending to our friends in Maine to meet in Westbrook on the 27th of the present month, for the purpose of taking into consideration the expediency of establishing a *Literary and Theological Seminary* in this State. Such an institution the Universalists have not in the United States. All the higher literary and theological institutions in our country are—strange as the fact may appear—in the hands of our religious opponents, and the public knows and feels what a tremendous power is brought to bear, through the instrumentality of those Seminaries, against us—and the cause of truth. In our own State, the orthodox Congregationalists have two institutions (Bowdoin College and the Bangor Theological Institution) devoted to their sectarian interest; the Baptists have one, (Waterville College,) and the Methodists one, (the Readfield Seminary.) These establishments have fastened not only on private liberality—obtained in a great measure from liberal Christians—but from the State Treasury—the common property of the whole people of Maine. And their cry for "more" is yet loud and impudent. The building up of those institutions is the building up of orthodoxy. Of this there can be no more doubt. The public has felt this to be the fact. Dr. Elly boasts, that with a single exception—and the orthodox are determined Harvard shall not be an exception long—every Protestant college in the U. S. is in the hands and under the control of the orthodox. These men know the power that can be exerted over the community in general, and the youth of our country in particular, by means of the higher institutions of learning. We have to contend with fearful odds. Not only is an influence, through those institutions, brought to bear against our cause at large, but if Universalists send their children to either of them for an education, they must submit to the yoke of sectarian bondage or they will run the risk of being neglected, despised and persecuted. These evils have long been lamented by liberal Christians. While we as individuals or as a large integral part of the State have been feeling those institutions, the strength which we have imparted has been used by other hands to our own injury. There is no way now left to correct this evil, but to establish a Seminary on more just and elevated principles. We want some place where our youth can receive an education—where they can be instructed faithfully, and where their rights and privileges will be respected.

Accordingly we cannot but approve most heartily of the plan to concentrate feeling on this subject, with a view to prepare the way for such an institution as is contemplated in the vote of the Kennebec Association. Now is the time, emphatically, to make the attempt. No time should be lost. All should feel zealously engaged in the object. It should be a common cause, and each individual should realize the necessity of personal effort. Next winter is the time for the renewal of Legislative grants to Bowdoin, Waterville and Readfield. The Universalists should let the Legislature know that *they too have rights*, and that *they are determined to assert them*. Let us establish a Seminary; and when others petition, let us too petition, for Legislative aid. The consequence must be, either to put a stop to the "horse leech ery" of those institutions, or to obtain for the Universalists their proportion of the benefits. One of these must be the result.

We trust our brethren in all directions will see this subject in its true bearings, and take a deep interest in the Westbrook meeting. On that occasion we hope to see, by a full attendance, that Universalists are awake—that they are jealous of their rights and are determined to respect themselves. A meeting of our friends in Portland and vicinity was held a short time since, by whose recommendation it is, that the meeting in Westbrook has been invited. It will be held at 2, P. M.

We have not room for farther remarks on the doings of the Association. They will be seen at length in the Minutes. We will only say, the weather was very pleasant, the congregations were large, the business of the council was transacted with the utmost harmony,

hold of each, seized them by the throats and brought them to the ground headlong. We have not all the particulars of this part of the conflict. We recollect one incident, however. One of the Methodist preachers by the assistance of others, had succeeded in throwing one of the citizen's guard, and holding a clenched upon his throat till he began to fear the consequences, looked up to his Heretic Captain, and inquired "am I doing right?" "just right," was the reply, and so the battle raged hotter. At length, however, the Methodists overcame the citizen's guard, and rushed with fury for the tent. With little or no ceremony, they seized its owner and flung him effectually. Holding him down, *et cetera*, the rest busied themselves in breaking up the tent, carrying off the spoil, consisting of cider, cakes, gingerbread, &c. What they did with them, we do not know. Perhaps they conveyed them to their own tent and there sold them *tautely*. But of this we cannot say.

For with the man was prosecuted for a violation of the Law. When we were in Portland the trial had just been concluded, in Gorham we think, and we conversed on the subject with one of the legal gentlemen engaged in the cause. The result was, that the prosecutors failed in their action and the citizen was sustained in his cause. In his turn he might have prosecuted the Methodists for a riot, for assault and battery, for trespass, &c. but being advised by his friends to let the matter drop, with a victory over them, he conceded, and so the affair ended.

This affair is ludicrous enough indeed; but such things are something more than ludicrous, they are subjects for serious mortification. Camp meetings we believe are a nuisance to society. They furnish the occasion and hold out the temptation for the giddy and dissolute to assemble and do their works of darkness and ruin. They are schools of incalculable evil. Every good citizen should set his face against them.

In the present case we see what the Methodists would do had they the power. It seems they are willing to engage in personal conflicts, to deprive a man of those rights which they claim for themselves, and destroy his business. After all that is said about the republicanism of the Methodists, we believe they are as overbearing as any sect in Christendom, and give them the power they would act the despot as tyrannically. Their system, in deed, is itself a Monarchy, and tends to the encouragement of monarchical principles and practices in Society.

KENNEBEC ASSOCIATION.

The Minutes of the Proceedings of the Kennebec Association, which met in Greene on Wednesday and Thursday of last week, will be found in this day's paper. In them the reader will notice a subject taken up which is of very great importance to the Universalists of Maine, and indeed, of New England generally. We allude to the vote recommending to our friends in Maine to meet in Westbrook on the 27th of the present month, for the purpose of taking into consideration the expediency of establishing a *Literary and Theological Seminary* in this State. Such an institution the Universalists have not in the United States. All the higher literary and theological institutions in our country are—strange as the fact may appear—in the hands of our religious opponents, and the public knows and feels what a tremendous power is brought to bear, through the instrumentality of those Seminaries, against us—and the cause of truth. In our own State, the orthodox Congregationalists have two institutions (Bowdoin College and the Bangor Theological Institution) devoted to their sectarian interest; the Baptists have one, (Waterville College,) and the Methodists one, (the Readfield Seminary.) These establishments have fastened not only on private liberality—obtained in a great measure from liberal Christians—but from the State Treasury—the common property of the whole people of Maine. And their cry for "more" is yet loud and impudent. The building up of those institutions is the building up of orthodoxy. Of this there can be no more doubt. The public has felt this to be the fact. Dr. Elly boasts, that with a single exception—and the orthodox are determined Harvard shall not be an exception long—every Protestant college in the U. S. is in the hands and under the control of the orthodox. These men know the power that can be exerted over the community in general, and the youth of our country in particular, by means of the higher institutions of learning. We have to contend with fearful odds. Not only is an influence, through those institutions, brought to bear against our cause at large, but if Universalists send their children to either of them for an education, they must submit to the yoke of sectarian bondage or they will run the risk of being neglected, despised and persecuted. These evils have long been lamented by liberal Christians. While we as individuals or as a large integral part of the State have been feeling those institutions, the strength which we have imparted has been used by other hands to our own injury. There is no way now left to correct this evil, but to establish a Seminary on more just and elevated principles. We want some place where our youth can receive an education—where they can be instructed faithfully, and where their rights and privileges will be respected.

Accordingly we cannot but approve most heartily of the plan to concentrate feeling on this subject, with a view to prepare the way for such an institution as is contemplated in the vote of the Kennebec Association. Now is the time, emphatically, to make the attempt. No time should be lost. All should feel zealously engaged in the object. It should be a common cause, and each individual should realize the necessity of personal effort. Next winter is the time for the renewal of Legislative grants to Bowdoin, Waterville and Readfield. The Universalists should let the Legislature know that *they too have rights*, and that *they are determined to assert them*. Let us establish a Seminary; and when others petition, let us too petition, for Legislative aid. The consequence must be, either to put a stop to the "horse leech ery" of those institutions, or to obtain for the Universalists their proportion of the benefits. One of these must be the result.

We trust our brethren in all directions will see this subject in its true bearings, and take a deep interest in the Westbrook meeting. On that occasion we hope to see, by a full attendance, that Universalists are awake—that they are jealous of their rights and are determined to respect themselves. A meeting of our friends in Portland and vicinity was held a short time since, by whose recommendation it is, that the meeting in Westbrook has been invited. It will be held at 2, P. M.

We have not room for farther remarks on the doings of the Association. They will be seen at length in the Minutes. We will only say, the weather was very pleasant, the congregations were large, the business of the council was transacted with the utmost harmony,

the public exercises were solemn and profitable; the music was most excellent, and the hospitality of our friends in Greene were ample and reasonable. On Wednesday the public exercises were had in the Universalist Chapel; but the congregation being too large for that house, on Thursday the Baptist Meeting-house was occupied. It was filled in every part.

GENERAL, AND MAINE CONVENTIONS.

It may not be considered premature or impertinent in us to say, in reference to one of the late votes of the General Convention, the Proceedings of which will be seen on our last page, that the "Maine Convention of Universalists," by its Constitution, considers itself "an independent body, in fellowship with the General Convention of Universalists." It appears to us, therefore, that being "independent," its members cannot "consistently" claim to be acting members of the General Convention, or to admit those not belonging to this Convention as acting members in it; while at the same time it is "connected" with the General Convention by the sacred ties of a sincere "fellowship"—of a common faith and a common cause. For ourselves, we have considered that it is not inconsistent with ecclesiastical order, that one body should be in fellowship with another without its coming under the particular jurisdiction of the latter. We know that a very sincere and fervent fellowship—and this publicly and officially professed,—exists on the part of the Maine Convention towards the General Convention of Universalists. There is no disposition that this fellowship and a mutually good understanding should be disturbed. What led to the adoption of that article of the Constitution of the Maine Convention which declares this body "independent," we suppose was the fact, that, owing to the great distance from Maine to the places of the meetings of the General Convention, our brethren could seldom or never be represented in that body. They probably wished to have their laws made nearer home, and where they could have a voice in making them.

PREECHOR HALL.

It will, we know, give joy to our readers—particularly to those in Maine,—to learn, that the Rev. JAMES HALL, A. M. of Bloomfield, has publicly avowed his faith in the salvation of the world through the Lord Jesus Christ. This gentleman is extensively known in this State and enjoys a high reputation as a minister and scholar. He is by birth a Scotchman was educated at the same College with Mr. Balfour, came to this country many years ago—we believe about the time of Mr. Balfour's arrival—and since that time has been engaged as a preacher and Preceptor of Academics. Preceptor Hall belonged, as did Mr. B. to the Baptist communion. He is not convinced of the correctness of Mr. Balfour's views, and last Sunday preached two very able discourses on the doctrine to the Universalist Society in Farmington. As a gentleman of learning we doubt if he has superior in Maine. His talents too are of the first order.

CONVERSION IN THE MINISTRY.

We learn from the Trumpet, that a Methodist preacher near Danville, Vt. by the name of *Annear*, has recently embraced the doctrine of Universal Salvation, and is now engaged in defending it publicly.—"And yet there is room."

NEW SOCIETY.

Under the labors of our highly esteemed and very faithful brother, Rev. T. G. Farnsworth, of Haverhill, Mass., a Society of Universalists was duly organized in Kingston, N. H. on the 21st of August last. Within two years the number of Universalists in that town has increased from four or five to about fifty.

Br. Whittemore, Editor of the Trumpet, will for the present accept the thanks of the Editor of the Intelligencer for the favor done him by the insertion in his last of the Prospectus for the "Christian Preacher." He hopes hereafter to have occasion to make a more practical demonstration of his obligations to Br. W. for this kindness.

VERITAS' COMMUNICATION.

We have consented to insert the communication of *Veritas'* on the subject of the Farmington Camp-Meeting because we hold that whenever an individual or a body of people consider that he or they have been unfairly treated through our columns, it is no more than right that they should be heard in self-defense. The drift of his article seems to be to account for the motives which induced "Cincinnatus" to write his article. It is not generally safe to judge of other people's motives.

In the absence of the Editor from the office when our last week's paper was put to press, several errors in the editorial matter occurred, which made us say many things quite different from what was intended.—This is often our mortification when we cannot be present to inspect the proofs. Being absent also when this day's paper is printed, we fear a repetition of this misfortune.

The Minutes of the Penobscot Association which was convened in Union yesterday and the day before, will appear next week.

EXTRACT OF A LETTER TO THE EDITOR.

We trust Br. Streeton will excuse the liberty we take in quoting the way for such an institution as is contemplated in the vote of the Kennebec Association. Now is the time, emphatically, to make the attempt. No time should be lost. All should feel zealously engaged in the object. It should be a common cause, and each individual should realize the necessity of personal effort. Next winter is the time for the renewal of Legislative grants to Bowdoin, Waterville and Readfield. The Universalists should let the Legislature know that *they too have rights*, and that *they are determined to assert them*. Let us establish a Seminary; and when others petition, let us too petition, for Legislative aid. The consequence must be, either to put a stop to the "horse leech ery" of those institutions, or to obtain for the Universalists their proportion of the benefits. One of these must be the result.

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cations of the same general character, would not. And, besides, the sermons presented in this form, would be more likely to engross the undivided attention of the reader, than the same would, if presented in a paper containing a vast variety of miscellaneous matter, in the same sheet.

I hope, Br. Drew, you will not deem it offensive in me to remark, that it is expected you will exercise your sound judgment in the admission of discourses.

You are aware that not every well-written sermon would become such a work, as I believe you contemplate publishing; nor yet, every one, which in the common acceptance of the term, would belong to a *Christian Preacher*. It is yet to be learned that we, as a denomination, deny the applicability of the epithet *Christian*, to the various and contending sects, who are the professing followers of "Jesus the Christ." Hence, though I would not wish you to take a *bird's eye* view of speculative theology, and reject those productions which do not to an hair's breadth, chime with your peculiar sentiments on certain disputable points—disputable, I mean, among the members of our own fraternity—still, it is desired that nothing should appear, which might excite controversy on subjects that belong to the science of "endless disputation;" *endless*, because it involves questions, that can never be settled by a—"Thus saith the Lord." But, I am admonished of the impropriety of saying more, to one in whose judgment I have indulged in too great freedom of remark and suggestion.

Though I cannot expect to lend you any very efficient aid, either by contribution to your columns or solicitation for subscription, yet, be assured that, so far as my feeble influence and powers extend, I shall be happy to co-operate in the work, which I believe you intend publishing.

You have my hearty wishes for the prosperity of the undertaking; and I doubt not you will receive the same cordial expression of approbation from many others, whose better aid you would duly appreciate.

It is possible, however, that some of the present patrons of the *CHRISTIAN PREACHER*, who were also its undeviating patrons while it was under my control, and as such, are esteemed as *my old friends and brethren*, may be gratified on knowing that the above views are the expression of my deliberate opinion on the subject of the "Christian Preacher."

The thought, by the way occurs to me, whether some of the *Mary's*, *Martha's*, *Eunice's* and *Mother's*, in our Israel, will not feel disposed to patronize the *Preacher*, who would not be likely to subscribe for a weekly Religious Journal. Respectfully yours,

R. STREETON.

MINUTES

OF THE PROCEEDINGS OF THE KENNEBEC ASSOCIATION OF UNIVERSALISTS.

The Kennebec Association of Universalists met agreeably to adjournment, at Greene, September 23, 1830, and organized the Council by choosing—

1. Br. Samuel Brimblecom, *Moderator*.
2. Br. George W. Tinker, *Clerk*.

3. Read the Credentials of Delegates.—The following answered to their names.—George W. Tinker, Henry Sampson, and James Sampson, *Bowdoinham*; Asa W. True, *Mercer*; Jacob Ames, John Bean and David W. Whittier, *Chesterfield*; Caleb Bates, Alfred Pierce and Luther Robbins, *Greene*; Thomas Cook and Samuel McFarland, *Waterville*; Burton Anderson and Dan Read, *Leicester*; John Carver, Simeon Foss and William Gott, *Leeds*; Toppin Eaton and Samuel Eames, *Wilton*; Nathaniel Philbrick and —McClinch, *Mount Vernon*; Isaiah McCloud, Robert Collins and Reuben J. Hill, *New Portland*; Allen Wing, *Wayne*.

4. Chose Br. Nathan C. Fletcher, Standing Clerk.

5. Chose Brs. Samuel Brimblecom, Nathan C. Fletcher and William A. Drew a Committee on Fellowship and Discipline.

6. Resolved, that the Standing Clerk be directed to make such minutes of the present and past proceedings of this Association as shall furnish materials for a future history of Universalism in this State.

7. Voted.—That the first Discourse at the next meeting of this Association shall be an address on subjects interesting to this Association.

8. Chose Br. Drew to deliver this address, and in case of failure, Br. Thompson.

9. Voted.—To admit the first Universalist Society in Greene, into fellowship of this Association.

10. Chose Br. Zenas Thompson, Nathan C. Fletcher and William A. Drew a Committee to select Delegates to attend the next meeting of the Maine Convention of Universalists.

11. Voted, that Brs. George Bates, John Bean and John Carver, be a Committee to confer with the Societies in Greene in relation to the public exercises on the present occasion.

12. Voted.—To admit the first Universalist Society in Mount Vernon into the fellowship of this Association.

13. Resolved.—That this Association recommend to our friends in every place where it is convenient, to form Sabbath Schools or Schools for imparting to children in pleasing ways the all important elements of Morality and Religion.

14. Whereas the interest of Universalists requires that a Classical School or Seminary be established in Maine where our children and youth who desire a classical education may be educated without being subjected to sectarian bias or the injurious influence of contempt and obloquy on account of religious opinions.

Resolved.—That this association earnestly recommend to Universalists, and all liberal

solved by a mysterious process, into the numerous animal fluids, varying so wonderfully, both in their qualities and consistency.

It is very manifest to Physiologists that the more complicated the function, which any gland has to perform, the more complex its structure, and the more difficult to understand. Hence it is, that the Brain which seems manifestly destined to perform the highest office, peculiar to glandular structure, is the most incomprehensible in its function, and the most wonderful in its organization. Yet from the perfect analogy existing betwixt this and other glands. Physiologists feel safe in assuming it a conclusive fact, that the Brain is as much the proper organ of producing thought as the Liver is of *Bile* or any other gland its peculiar fluids.

When we consider this wonderful organ to be the centre of sensation, the residence of thought, reason, understanding, in short, the precise point where all the phenomena of intellect are displayed, we may be permitted to examine briefly its connexion with other parts.

From the base or under part of the substance of Brain arise nine pair of tender, pulpy cords, called Nerves; which together, with thirty other pairs arising from the Spinal Marrow, (being merely a continuation of the pulpy substance of the Brain through the whole length of the back-bone,) being divided and distributed to every part of the body, constitute the *immediate organs of sense*.—Though these channels, impressions, made upon the senses, by external objects, are conveyed to the brain. And it is through the same channels that the mind exerts its influence, and that the body obeys the dictates of the will. In observing the order and distribution of the nerves, the peculiar arrangement of one pair, in particular, engages the attention of the Anatomist and Physiologist. This pair has its origin at, and immediately above the commencement of the Spinal Marrow, and by way of distinction, and explanatory of its purpose, is termed the *great Sympathetic Nerve*. This pair is so distributed, as to serve the double purpose of a direct communication with all the others, and also with the brain. From a knowledge of this fact, it becomes more easy to discover the nature and origin of that consent, or sympathy, apparently existing betwixt distant parts, so well understood by Physicians, and not unfrequently observed by others. It is by this connexion in the distribution of the nerves, that the stomach may be sickened or disturbed in its function by a disease though in a remote part. It is likewise through this connexion that a morbid state of the stomach will cause the head to ache; that "when the head is sick the whole heart becomes faint." It is through these channels too, that the passions exert their influence, over certain parts, causing the Heart to palpitate with hope, or to languish through fear. The connexion which exists betwixt the Brain and Heart by the distribution of the Sympathetic Nerve is so wonderful, that it is not at all surprising the ancients should consider the latter to be the seat of the affections. This notion was not peculiar to them. For it has prevailed through all ages; and in conformity to scripture usage, we still speak of the Heart as being the depository of grief, joy, fear, malice, envy, cruelty, &c.

It is very certain, that the Nerves constitute the sentient organs, whatever may be the nature or origin of that mysterious agent, which passes and repasses with such astonishing velocity to and from their commencement and terminations. If we reason from analogy, and consider the Brain as acting simply in the capacity of a gland producing its own appropriate fluid, however subtle and attenuate; and thence diffusing itself through conductors, manifestly calculated for that purpose, the conclusion is easy and obvious, that in this, as in the constitution of every other organ, man is wholly a physical being.

Admit the conjecture, that the Brain and Nerves, were merely designed as a receptacle for this exotic, independent agent, to display for a time its feats of conscious existence; then without such an organic arrangement of matter, individual consciousness to say the least, must remain doubtful, for no evidence can possibly be adduced in proof of it. Who would not admit, that we might as well not exist at all, as to exist without a knowledge of existence? And if our souls or minds can exist independent of organic life, in a state of consciousness, having a capacity of suffering pain, or enjoying pleasure, why require this sentient apparatus at all? and why require its reorganization?

Again we observe the existence of every animal secretion to depend upon the structure and function of the organ forming it.—That when its function is interrupted by a morbid change in the vessels composing it, or its structure injured by violence, the product of such organ is either suspended or changed. Now analogous to this fact, is the action of the Brain in producing thought, and liable to the same consequences from casualty or disease. And we might with the same propriety attribute the quality of immortality to the product of any other gland than that of the Brain. Now, what are the evidences in support of the mind's independence? Aside from heathen tradition, it is unquestionably true, that the principal evidence rests mainly upon the misapplication or perversion of the original meaning of two Latin words, *Aima* and *Spiritus*; and the Greek word *Pneuma*.

This has been the principal cause of all the vague notions, metaphysical puzzles, and waking dreams about Soul and Spirit, which have afflicted both wise and simple for ages past. And it is from a like perversion of three or four other words in the original text, relating to temporal judgments, that the barbarous doctrine of future endless misery, has for fifteen hundred years maintained itself against the dictates of nature, the light of reason and the sure testimony of Him, who emphatically declared, he came not to destroy, but to save. The last thirty years especially have been distinguished by the researches of learned men into the original import of certain words and phrases both of the Old and New Testaments. It is confidently believed that the writings of Mr. Balfour have thrown much light on these interesting subjects. And who does not rejoice to see the scriptures wrested from those absurd interpretations, so derogatory to the character of a merciful God, and presented to the understanding in their original purity and simplicity. It is not known that the writer of the *Essays on the intermediate state of the dead*, had ever made the science of life his particular study. It is presumed he had not. But the coincidence of his views, (and the interpretations given by him of certain words and passages used in scripture in relation to these subjects,) with physiological facts, clearly deducible from the nature and constitution of man, is a very

striking circumstance, at least, which ought to be admitted as strongly corroborating their correctness.

If such expositions, intended to establish the genuine meaning of scripture language be found in accordance with facts gathered from the rich fields of living nature, it proves almost to demonstration, that the Philosophy of the Bible, is *not* opposed to the Philosophy of nature. And that the productions thus gathered ought to be applied to the purposes designed by God himself; not to darken the way that leads to the fountain of all life, but rather to render the path of the Christian more luminous, as he approaches the Divinity of that book, which alone reveals to man the prospect of a future Immortality.

MEDICUS.

[For the Christian Intelligencer.]

TO PARENTS, NO. 6.

DEAR PARENTS.—I propose in this number to give you a short sketch of the conduct and means to which this people resort to obtain appropriations for the support of the ministry, of missions and other benevolent purposes. I find no means are too deceptive, nothing too coercive, to be employed, if by it, money is obtained for these purposes. This may appear to you to be severe; but it is no more so than true. While I attempt to give a simple detail, I have no inclination to misrepresent, nor is it my intention to rehearse every minute particular that would have a tendency to stigmatize the character of a religious society. Therefore, do not impugn my intentions; for I have no personal nor private animosity to gratify. That it is a duty to appropriate money for the support of the gospel ministry in a proper time and manner, I do not deny, nor wish to be found tardy in such appropriations, so far as my circumstances will admit; but I do not deem it my duty to contribute money for this use, if my creditors are suffering inconveniences by laying out of their just dues; neither should I feel justified by so doing. Whatever a person's circumstances may be, is matter of no consideration with this people, but all means are used both persuasive and terrible to extort his money from him. Not only the disinterested part of the community contribute, through fear and for the sake of harmony, beyond their abilities, but members of their own society, who contribute twenty-five or thirty dollars per annum, are confined within the limits of the county jail yard for honest debts which they have not wherewith, or disposition to discharge. The non-professors, or those who are denominational sinners are induced and almost compelled to aid and support this ministry in order to retain good reputations; and those whose characters are stained with odious traits may obtain absolute oftentimes by paying *one single five dollar bill* into the contribution box. While they continue to do this (though sinners) they are held in high estimation, but in case one neglects or refuses, he is treated in a very different manner. And I have verily thought that a young man had better pay three or four per cent tax than expose himself to their indignation. Children are instructed in the mode of "retirement," and contribute their mites, obtained by paltry savings. Here, I would observe that these contributions are partly intended for the benefit of the heathens, but mostly for the support of the minister in the place. The society being small and consisting chiefly of females, is under the necessity of prosecuting all schemes in order to raise the necessary funds, and consequently, no one is unnoticed by the *beggars*—not even the "unprincipled Universalist," who, in fact, have contributed liberally for the support of this *grateful orthodoxy*. Subscription papers are continually presented in the streets, at the counters, and in various public places, under different pretences, by which means, money is better accumulated, but always appropriated to the same purposes. In order to give you a correct view of this *systematic beggary* I will relate an anecdote which recently occurred in this vicinity. As usual, two of the leading members called on a young and indifferent merchant, and told him it was his duty to "subscribe at least twenty dollars" for the support of the ministry and the benefit of the missionaries. After using all the persuasive arguments they were capable of, he informed them that his circumstances were such at that time as to prevent him from giving that sum, and that he did not feel free to subscribe any sum whatever; but he would make occasional donations as his income would afford, and offered them one dollar, assuring them that it was all that he could then consistently spare. But they refused the offered money with apparent disdain, and not being able to obtain from him, the proposed sum, they said they would accept him for fifteen dollars, with appeals to his conscience, character and standing in the community—conquered him as he valued his immortal soul, &c. to yield to their request. The young man replied, that he knew not of any means to trade that would afford him that amount, but if they would rely upon his honor and not urge him to subscribe, he would not be backward in paying a liberal proportion of the profits he might receive from his occupation. They presented to him the advantages of trade—the benefit and honour he would do himself and society, while he would incur the displeasure of the community, and the disapprobation of the good, by remaining obstinate. Here, said he, (there being lumber arrived in the market for sale,) you can see the advantages of my trade and by waiting a few moments, you shall receive my profits,—meanwhile, I will do the best for you I can, and every cent I can make by purchasing this lumber under its value, you shall receive to the full extent of its real worth. Accordingly he proceeded to purchase the lumber, and the pious gentleman patiently waited for the result, but were disappointed as the merchant could not make any thing for them and still rejecting the offered sum, they went away somewhat dissatisfied. Thus you can see that the "end," with this people, "justifies the means." In this system of accumulation, the industrious females take a very active part. When not able to raise money sufficient for their purpose, they assiduously apply themselves to the implements of housewifery, and manufacture cloths, carpets, &c. the proceeds of which are deposited in their treasury to augment the minister's salary, and for the benefit of the missionaries. Thus, many deprive themselves and families of necessities which they actually need, and sacrifice almost their birth right, not to say for a mess of pottage, but to support a man, whom we almost daily behold stalking along our streets in such style as not an individual of his society is able, or has a disposition, to

appear in. Judge, what must be the first impression of a candid and unsuspecting person, when hailed in the streets, or accosted at the counter, by a young and blooming damsel, fair as the blushing morn, with—Sir, will you please to give me \$—? If the question is asked, for what purpose? the answer will be—to constitute Mr.—a life member of the Bible Society, to increase our Sunday School Library, or for the benefit of the missionaries, the heathen, &c.

Your ever grateful, though ABSENT SON.

[For the Christian Intelligencer.]

MR. EDWARD.—Your readers may possibly expect that the friends of the Farmington Camp-meeting, will take some notice of an article which appeared in your paper last week signed "Cinecumatus."

I do not, however, think a formal reply necessary. All that is necessary to correct any improper impression it may have given, is, simply to state, that the conduct of the writer of that article was such, as to gain for him personal reproach. He took offence at this, and complained to the Presiding Elder;—but was non-suited, and as he says, told, that "several" had been "set to watch him." The public may rest assured, that it was deemed necessary; notwithstanding he was a professed minister of the Gospel. I have heard since the meeting from a respectable source, that his own friends were heartily ashamed of him, or the course he pursued at that meeting. To serious and candid minds, accustomed to weigh matters carefully before they decide, the article carries its own attitude with it.—To those less inclined to deliberate, the above may be a sufficient corrective.

I have only to add, Mr. Editor, had you a representation of that meeting from a *true*, calm, unprejudiced, and I may add unprejudiced mind, I am fully of the opinion, you would have had one, forming a striking contrast to the one you have received.

OCT. 4. 1830.

VERITAS.

[THE CHRONICLE.]

"And catch the manners living as they rise."

GARDINER, FRIDAY, OCTOBER 8, 1830.

INTERESTING NEWS.

Information is brought to New York, by the late arrival of the ship Napoleon, which we credit as authentic. That Mr. McLane, our Minister in England, has

negotiated a Treaty with the British Government, whereby the English West India Ports are to be opened to the commerce of the United States. The particular terms of the treaty are not stated, but it is said,

on verbal authority from Mr. McLane, that they are the same as were proposed by the British Ministry to Mr. Barbour two or three years since, which were rejected by the late Administration.

The French revolutionary fever has spread into Germany and Spain, and operates powerfully among the people of those nations. King Ferdinand of Spain

has become alarmed, and given out word that he will be King absolute or King nothing.

He has been the latter for several years. Other accounts say he has left his throne.

The leaven of republicanism is at work in most of Europe, and the present signs of the times indicate that it will e'er long, "leaven the whole lump."

So mote it be.

It is now sagaciously calculated that the new French government will allow the claims of our citizens for spoliations on American commerce under the Imperial reign. This allowance must be attributed to the influence of the good Lafayette. He is virtually at the head of the new government, having the command of the French army, and a paramount influence over the civil councils. His name will be endeared in the memory of the friends of freedom throughout the world in all future generations. His fame will be a lofty and glorious one.

The following letter written by Mr. Jefferson to Mr. Adams in 1823 seems to have been remarkably prophetic of the recent events in France.

Monticello, Sept. 4. 1823.—Dear Sir: Your letter of August 15th was received in due time, and with the welcome of every thing which comes from you. With its opinion on the difficulties of revolutions from despotism to freedom, I very much concur.

The generation which commences a revolution very rarely completes it. Habituized from their infancy to passive submissio

n of body and mind to their Kings and Priests, they are not qualified, when called on, to think and provide for themselves; and their inex-

perience, their ignorance and bigotry, make them instruments often in the hands of the Bonapartes and Iturbides, to defeat their own

rights and purposes. This is the present

situation of Europe and Spanish America.—But it is not desperate.

The light which has been shed on mankind by the art of printing, has eminently changed the condition of the world.

As yet that light has dawned on the middling classes only of the men in Europe.

The Kings and the rabble, of equal ignorance,

have not yet received its rays, but it continues

to spread, and, while printing is preserved,

it can no more recede than the sun return on its course.

A first attempt to recover the right of self government may fail, so

may a second, a third, &c. But as a young

and more instructed race comes on, the

sentiment becomes more and more intuitive,

and a fourth, a fifth, or some subsequent

one of ever renewed attempts will ultimately succeed.

In France, the first effort was defeated by Robespierre, the second by

Bonaparte, the third, by Louis the XVIII

and his allies; another is yet to come, and all

Europe, Russia excepted, has caught the spirit, and will attain representative government, more or less perfect.

This now well understood, to the leading

marts of commerce; and, judging from

the activity and prosperity around us,

indicates in all branches of trade that he

who can find cause to grumble or complain

in our land, would quarrel with his bread

and butter—or to say the least, does not

know on which side his bread is buttered.

Specie. The New York Gazette says—

We understand from an intelligent merchant

that Specie is now on its way from London

to the United States, and daily we remark

arrivals of specie from almost every part of

the world—a strong evidence that the United

States stands now a creditor to all the

countries of Europe.

Death of Mrs. Monroe.—We mentioned in

our last the death of Judge Hay of Virginia,

The Kings and the rabble, of equal ignorance,

have not yet received its rays, but it continues

to spread, and, while printing is preserved,

it can no more recede than the sun return on its course.

A first attempt to recover the right of self government may fail, so

may a second, a third, &c. But as a young

and more instructed race comes on, the

sentiment becomes more and more intuitive,

and a fourth, a fifth, or some subsequent

one of ever renewed attempts will ultimately succeed.

In France, the first effort was defeated by

Bonaparte, the second by Louis the XVIII

and his allies; another is yet to come, and all

Europe, Russia excepted, has caught the spirit, and will attain representative government, more or less perfect.

This now well understood, to the leading

marts of commerce; and, judging from

the activity and prosperity around us,

indicates in all branches of trade that he

who can find cause to grumble or complain

in our land, would quarrel with his bread

and butter

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

POETRY.

From the Token for 1831.

TO THE MOONBEAMS.

BY HANNAH F. GOULD.

Away! away! from her favorite bower,
Where ye loved to come in the evening hour,
To silver the leaf and to smile on the flower—
To the maid ye seek.
Away! away! for the maid ye seek.
Hath a clouded eye, and a pale, pale cheek,
At the lonely walk, and the flowers all speak.

Away! for the voice that ye could win
To pass with the melody found within,
'Tis hushed, 'tis gone, as it never had been;
And the fearful harp that ye could make
Its deepest and tenderest tones awake,
It hath not a string but it fain would break.

Away! to the slope of the dew-bright hill,
Where the sod is fresh and the air is chill,
Where the marble is white and all is still;
But never reveal who there is led
By your light, to mourn for the early dead,
And weep o'er the lost, in her lonely bed!

GENERAL CONVENTION.

PROCEEDINGS, &c.

On Tuesday evening, the 14th of Sept. ult. the Ministers and Delegates composing the GENERAL CONVENTION of Universalists for the New England States and others, assembled, according to adjournment, at Lebanon, N. H. and opened the session with prayer by Br. Sylvanus Cobb.

1. Chose Br. Hosea Ballou, *Moderator*.
2. Chose Br. Thomas F. King, *Clerk*.

3. Chose Br. T. Whittemore, *Ass't. Clerk*.

4. Chose Brs. S. Streeter, W. Skinner, and S. Cobb, a Committee to receive requests for Letters of Fellowship and for Ordination.

5. Chose a Committee of five to make a designation of such preachers as shall deliver Discourses during this session, viz: Brs. J. Moore, H. Ballou, 2d, and W. Skinner, clergymen; and Brs. John Harris and Enoch Freeman, laymen.

6. Adjourned until Wednesday morning 8 o'clock. Prayer by Br. K. Haven.

WEDNESDAY MORNING. Opened with prayer by Br. H. Ballou 2d.

7. Voted, To receive the Society in Danbury, N. H. into fellowship with this Convention.

8. Voted, That a Committee be appointed to visit the Maine Convention of Universalists at its next session, to confer with that body for the purpose of ascertaining the relation subsisting between it and this Convention, and report at our next session. Brs. S. Cobb and Thos. F. King were chosen that Committee.

9. Voted, That a Committee be appointed to visit the New York Convention of Universalists, at its next session, to confer with that body, for the purpose of ascertaining the relation subsisting between it and this Convention, and report at our next session. Brs. Warren Skinner and David Cooper were chosen that Committee.

10. Proceeded to the choice of Committees to examine Candidates for the Ministry. The following were chosen:—

Maine—Brs. Wm. A. Drew, Wm. I. Reese, and Benja. B. Murray.

Vermont & New Hampshire—Brs. Warren Skinner, Thos. F. King, and Kittredge Haven.

Massachusetts, R. Island & Connecticut—Brs. Menzies Rayner, Sebastian Streeter, and Jno. Brooks.

New-York & Pennsylvania—Brs. Stephen R. Smith, Pitt Morse, and A. C. Thompson.

11. Proceeded to the choice of Committees of Discipline for the ensuing year. The following were chosen:—

Maine—Brs. Wm. Frost, George Bates, and Jas. W. Hoskins.

Massachusetts, R. Island & Connecticut—Brs. Walter Balfour, Menzies Rayner, and S. Cobb.

Vermont & New Hampshire—Brs. Wm. Bell, John Moore, and Warren Skinner.

New-York & Pennsylvania—Brs. Nath. Stacy, Stephen R. Smith, and Pitt Morse.

12. Voted, That a Committee of three be appointed to consider the cases of Messrs. Abner Kneeland, and Orestes Brownson, and make report to the Convention at its present session. Chose Br. H. Ballou 2d, S. Cobb and L. Willis, as that Committee.

13. Voted, To receive the "First Universalist Society in Newport, N. H." into fellowship of this Convention.

14. The Committee appointed to consider the cases of Messrs. Kneeland and Brownson, report—

That there is full proof that said Kneeland and Brownson have renounced their faith in the Christian Religion, which renunciation is a dissolution of their fellowship with this body."

15. Voted, To accept said Report.

16. Adjourned to Thursday morning, 8 o'clock. Prayer by Br. J. Wallace.

THURSDAY MORNING. Opened with prayer by Br. Robert Bartlett.

17. Voted, That the Convention recommend to the several Associations in fellowship with this body, to appoint yearly a Delegate or Delegates to represent their state and standing, in the annual meetings of this body.

18. The Committee on Letters of Fellowship, &c. reported in favor of conferring Ordination on Br. Joseph Wright, of St. Albans, Vt. which report was accepted.

The Committee appointed at the last session to transcribe from the records the Constitution and by-laws of the Convention, and put them into form for publication, made a report, which was read in full; whereupon it was

19. Voted, That said Report be accepted.

20. Voted, That said Committee publish a number of copies as they may deem expedient, and supply ministering brethren and others at as low a rate as they can be afforded.

21. Resolved, As the opinion of this Convention, that it is inconsistent with ecclesi-

astical order, for a person to be, at the same time, an acting member of two ecclesiastical bodies claiming equal powers, and such independence of each other, as implies the right of either to pursue a course in opposition to the general rules and regulations of the other.

22. The Committee on Letters of Fellowship, &c. reported in favor of granting a Letter of Fellowship to Br. John Grant, jr. of Portsmouth, N. H. which report was accepted.

23. Voted, That Br. Thomas Whittemore prepare the Minutes of the Proceedings of this session, accompany the same with a Circular, and superintend their publication.

24. After prayer by the Moderator, voted to adjourn this Convention to meet in Barre, Vt. on third Wednesday and Thursday in September, 1831.

ORDER OF PUBLIC SERVICES.

WEDNESDAY MORNING.

Prayer by Br. Warren Skinner. Sermon by Br. Thomas F. King, from 1 John v. 9—11. Prayer by Br. D. D. Smith.

AFTERNOON.

Prayer by Br. Hosea Ballou, 2d. Sermon by Br. Sylvanus Cobb, from Gen. i. 31. Prayer by Br. Matthew H. Smith.

EVENING.

Prayer by Br. Lemuel Willis. Sermon by Br. Thomas Whittemore, from John i. 46. Prayer by Br. K. Haven.

THURSDAY MORNING.

Prayer by Br. William Morse. Sermon by Br. S. Streeter, from Luke xxiv. 41. Prayer by Br. Ovis A. Skinner.

AFTERNOON.

Ordination of Br. Joseph Wright.

Prayer by Br. Alfred V. Bassett. Sermon by Br. H. Ballou, from Acts xx. 28. Ordaining Prayer by Br. Lemuel Willis. Delivery of the Scriptures and Charge by Br. Warren Skinner. Right Hand of Fellowship by Br. William Morse. Concluding Prayer by Br. Robert Bartlett.

MINISTERING BRETHREN PRESENT.

Hosea Ballou and Sebastian Streeter, Boston—Hosea Ballou 2d and George Bradburn, Roxbury—Sylvanus Cobb, Malden—Alfred V. Bassett, Dedham—Daniel D. Smith, Haverhill, (west parish)—William Morse, Nantucket—Otis A. Skinner, Woburn—Lemuel Willis, Salem—Joshua Figg, Dana—Thomas Whittemore, Cambridge—Joseph P. Atkinson, Hingham, Mass.—Thomas F. King, Portsmouth—David Cooper and Eri Garfield, Washington—John Moore, Lebanon, N. H.—Warren Skinner and Rufus O. Williams Cavendish—Ezekiel Vose, St. Johnsbury—Uriah Smith, Barnard—William Bell, Woodstock—Matthew H. Smith, Guilford—Kittredge Haven, Shoreham—Micajah Coburn, Chelsea—Joseph Wright, St. Albans—Robert Bartlett, Hartland, Vt.—Jonathan Wallace, Potsdam, N. Y.

CIRCULAR LETTER.

The GENERAL CONVENTION of Universalists for the New-England States and others, to the several Universalist Associations, to the Ministers of universal reconciliation through Jesus Christ to the Churches and Societies professing the faith that "as in Adam all die, even so in Christ shall all be made alive," to every believer in Jesus as the "Savior of the world," and to all to whom this epistle shall come, sendeth Christian salutation.

11. Proceeded to the choice of Committees of Discipline for the ensuing year. The following were chosen:—

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